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MRS. ROOSEVELT (right) AND MRS. SHEPARD (left) AT THE ANNUAL MEETING

See First Article

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BIBLE SOCIETY RECORD

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Mrs. Theodore Roosevelt Entertains the Annual Meeting

The June issue of The Record having been, as customary, a special number devoted to the story of the preceding year, the account of the unique One hundred and Seventh Annual Meeting appears in this issue.

A DELIGHTFUL innovation marked the one hundred and seventh Annual Meeting. Not a few of its one hundred and six predecessors had unusual features that attracted wide attention. Some had the presence of distinguished men. But this meeting was distinguished by the spontaneous act of a lady. On her own initiative, a letter from Mrs. Theodore Roosevelt brought an invitation to the Board of Managers to gather at Sagamore Hill, Oyster Bay.

Thus it transpired that a part of the one hundred and seventh Annual Meeting was held at this home, known the world over because of the great and gracious personalities whose powerful and kindly influence had radiated from it far and wide. The interest aroused was shown in part by the number and tenor of regrets received from over a score who were unable to attend. The Rev. Dr. William V. Kelley, for example, wrote:

> I regret more than I can say my inability to go with the Board of Managers of the Bible Society to Sagamore Hill on May 10th. To see that historic home, to meet its gracious mistress, and perchance to visit the sacred spot where Theodore Roosevelt's body rests—would make a memorable day of privilege and honor. To miss it, as I must, is sore privation.

The formal business of the Annual Meeting was transacted at the session held in the forenoon of May 10th at the Bible House, New York City. After lunch, officers and members of the Board and Society gathered at the Plaza Hotel. The men of the party were comfortably ensconsed in cars supplied by Managers and Officers. Vice-President Mrs. Finley J. Shepard took in her car Mrs. Theodore Weston, Mrs. William Borden and Miss Ellen McLean.

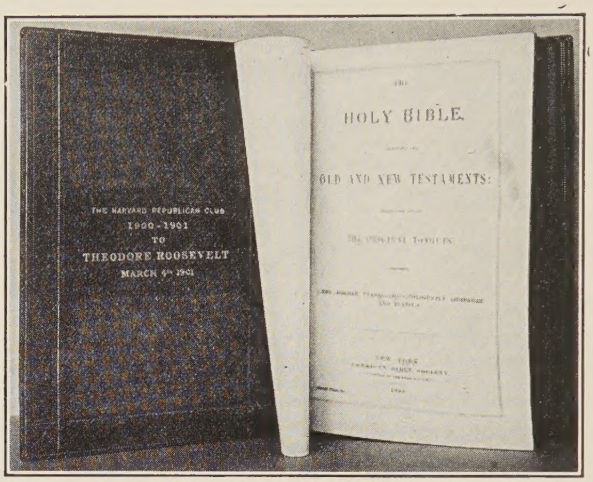
The day was one of rare beauty, with bright sunshine and invigorating breeze. The trip along the north shore of Long Island, over good and well-kept roads, under the skillful guidance of Treasurer Darlington, was made easily and delightfully within the allotted time. On the stroke of three, the cars arrived at the home which had already received so many interesting and important individuals, delegations, and pilgrims.

The party was received by the hostess with the charm and dignity and hospitality that made her régime in the White House so notable, and give Sagamore Hill such an air of friendliness. The Rev George Edwin Talmage, her rector, and Mrs. Talmage, with Mrs. West Roosevelt, a relative, were also present. A most interesting time was spent in conversation, and in the inspection of the unique treasures of the far-famed Trophy Room. The rich carpet, covering the great room, presented by the Shah of Persia, the giant ivory tusks presented by the Emperor Menelik of Abyssinia, the figure of the Samurai in exquisite workmanship presented by Admiral Togo, gifts from the late Empress Dowager of China, the former Kaiser, the City of London, and other sources, of course attracted attention; as did, even more, the lion and tiger skins, the heads of bison, moose and deer, the elephant tusks and other trophies from the gun of Colonel Roosevelt.

Yet the dominating thought was of him, absent in person, of whom everything present spoke. To borrow a phrase from Stark Young's article in the *North American Review* for June, one "seemed to be in the midst of a living silence. There was a kind of vivacity of quiet" in the voiceless furnishings, that were nevertheless vibrant with memories and echoes of a truly "Great Heart."

An especial attraction to the visitors was the Bible, found where President Roosevelt "always kept it at his hand on the reading stand in the North Room at Sagamore Hill," as Mrs. Roosevelt wrote us some years ago. The visitors were particularly interested in reading the inscription on the inner cover:

THE HARVARD REPUBLICAN CLUB TO THEODORE ROOSEVELT, MARCH, 4, 1901



THE BIBLE WHICH PRESIDENT ROOSEVELT "ALWAYS KEPT AT HIS HAND ON THE READING STAND IN THE NORTH ROOM AT SAGAMORE HILL."
What striking testimony is borne to Colonel Roosevelt's interest in the Bible when a political club chooses and presents one to mark his induction into high office!

The date will be recognized as that of the inauguration of Colonel Roosevelt as Vice-President of the United States. It was pleasant also to see that this Bible was one printed by the American Bible Society.

The closing session of the Annual Meeting was called to order by President Churchill H. Cutting. On behalf of the Board, President Emeritus Wood made a brief address, which will be read with interest:

"MRS. ROOSEVELT:

"You are giving the Bible Society Managers a unique experience. During the one hundred and seven years of its existence, it has gone steadily forward in the work for which it was organized, without thought of social hospitality. You are giving its Managers something they have never known before. One thing is very noticeable on this occasion: There are a greater number of Members of the Board here than any of us have ever before seen together. If you, Madame, would hold a reception at the Bible House on the first Thursday in each month, the attendance at the Board meetings would evidently be greatly increased.

"It gives us great pleasure to accept your kind invitation, because it gives us a delightful opportunity for meeting yourself; and, also, because we highly prize the opportunity it gives us of visiting the place made famous by the great personality of your husband, whose character and abilities commanded the loving admiration of the civilized world.

"We have long had a high appreciation of Mr. Roosevelt's deep interest in the circulation of the Holy Scriptures. The American Bible Society in its organization embraces every portion of the United States. Here and there throughout the country are Auxiliary Bible Societies which co-operate with the national Society. Among these is the Long Island Bible Society. On the eleventh of June, nineteen hundred and one, you and he invited the members of that Society to a reception here at Sagamore Hill; and later Mr. Roosevelt delivered a public address in Oyster Bay on the value of the Bible to the world. That address, with Mr. Roosevelt's warm approval, has been published by the American Bible Society and distributed in English by the hundreds of thousands throughout the English-speaking world. It has also been translated into six or eight other languages, and in these has received a wide circulation. With the possible exception of President Lincoln's Gettysburg address, no other address ever delivered in America has received such extended consideration. In addition to this, when the tercentenary of the King James Version was being celebrated, a great meeting was held in the open-air auditorium of the University of California, which Mr. Roosevelt, upon his return from Africa, was invited to address. The management urged him to take some national or international subject that would insure a great attendance; but Mr. Roosevelt was determined to carry out his own desire, and gave the address upon 'The Bible and the Life of the People,' which the American Bible Society has also given a wide distribution. The audience assembled to hear this address was of record magnitude.

"The management of the American Bible Society rejoices, as the public may well rejoice, that you, Mrs. Roosevelt, take so deep an interest in the Society's work, and we earnestly trust that your interest may long continue."

General Secretary Haven then read the letter of regret from President Harding, which appears on page 103.

On motion, the following action was unanimously adopted:

"The American Bible Society desires to put on record its sense of deep obligation to Mrs. Theodore Roosevelt for her unique hospitality in inviting the Society to be her guest at her home in Sagamore Hill during its Annual Meeting. No such invitation or honor has ever before been accorded to the Society.

"The privilege of receiving the kindly and welcome courtesies of this gracious lady, and the distinction of conducting a part of its business in this 'Trophy Room,' known the world around because of the notable American who gathered here his treasures, and from here by his personality influenced many peoples and nations, will long be remembered.

"We rejoice in the fact that the Bible has first place among the treasures of this home, and that the influence of this home has everywhere stood for the reading of the Bible and the following of its precepts and promises as the inspiration of personal and national life."

In his closing remarks, President Cutting said:

"At this quiet hour, in this home filled with precious memories—a Mecca for multitudes for years past—I wish to call attention to the booklet published by the American Bible Society, entitled 'Theodore Roosevelt on the Bible,' and, with Mrs. Roosevelt's permission, to quote the excerpt from her letter written to the Society some three years ago: 'I should like the world to know the part his deep knowledge of the Bible played in my husband's life.'

"I trust that my successor and also my colleagues at the Bible House will continue to publish this letter of Mrs. Roosevelt's in connection with the observance of Bible Sunday."

THE WHITE HOUSE
Washington

May 2, 1923.

I have your invitation for May tenth and wish to communicate my very earnest thanks to you. As it is not possible for me to accept, I wish in this way to express my very genuine interest in the work of the Society. During the many years of its existence it has constantly increased and expanded its usefulness, not merely as an instrument for the furtherance of Christianity, but as a potent force in the cause of civilization itself. Whatever mutations may come in the affairs of men and of human society, the Bible remains the Book of Books, winning constantly wider acceptance among men wherever they live, as the inspired vehicle of the greatest truths that have been revealed to the world.

WARREN G. HARDING.

After a brief statement by General Secretary Haven, the following were elected Honorary Life Members of the American Bible Society:

Rev. George Allan, translator of the New Testament into Bolivian Quechua;

Rev. Henry C. Thomson, D. D., of California, member of the Spanish Revision Committee;

Rev. Charles W. Drees, D.D., of the Argentine Republic, member, of the Spanish Revision Committee;

Rev. Victoriano D. Baez, of Mexico, member of Spanish Revision Committee;

Rev. James Dexter Taylor, reviser of the Zulu Bible;

Mr. James Murray, Western secretary National Bible Society of Scotland;

Dr. C. F. Gronemeijer, secretary of the Netherlands Bible Society;

L. J. Van Ijk, secretary of the Netherlands Bible Society;

Rev. G. Gross, house chaplain, Wurttemberg Bible Society;

Herman Lochner, secretary of the Wurttemberg Bible Society;

Rev. E. Burnat, director, Evangelical Society of Geneva;

Rev. W. B. Cooper, secretary of the Canadian Bible Society;

Rev. Jesse Gibson, secretary of the Upper Canada Bible Society;



ASCENDING THE HILL TO THE GRAVE OF PRESIDENT ROOSEVELT.

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Rev. Samuel M. Zwemer, D. D., special advocate of Missions to the Mohammedans;

Rev. W. G. Shellabear, D. D., Madison, N. J., translator of the Malay Scriptures;

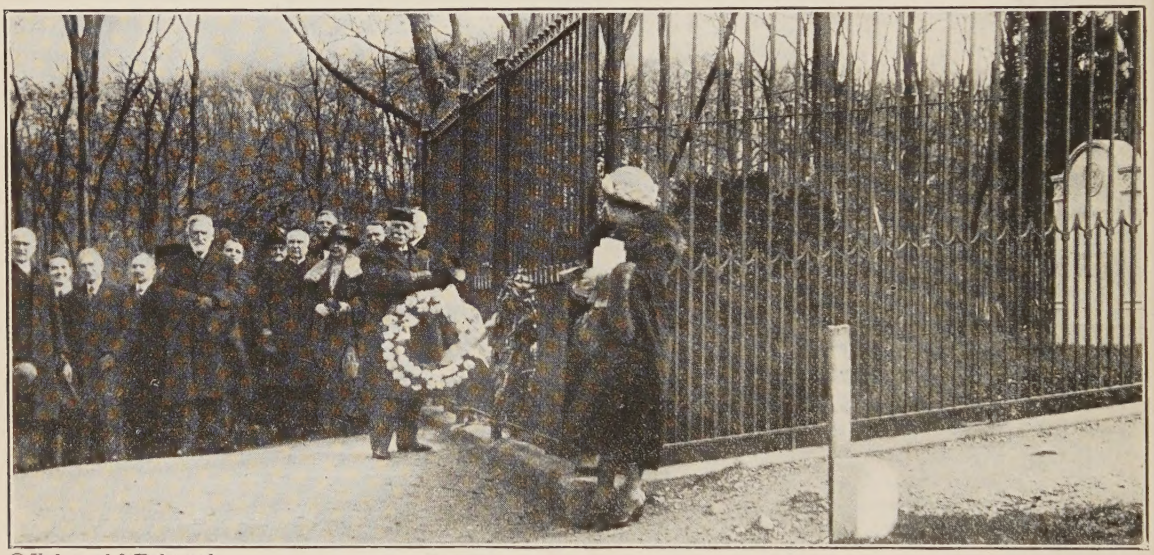
Rev. W. E. Blackstone, special contributor to Far Eastern Advance Movements;

Rev. Jesse Lyman Hurlbut, D. D., Editor of the Society's Concordance.

With a prayer and benediction by the Rev. John A. Marquis, D.D., the one hundred and seventh Annual Meeting of the Society was closed.

Those in attendance then adjourned to the outside of the house where, with a background familiar to many earlier pilgrims to Sagamore Hill, the courtesy of the gracious hostess was generously extended to include the taking of the photographs, copies of which we have pleasure in reproducing.

After moving on to the cemetery, the members of the Society, under the leadership of President Cutting and President Emeritus Wood, proceeded to the simple grave, beautifully situated on the hilltop overlooking the bay, and there left a wreath in tribute to the great American, who was so conspicuously loyal to the Bible, and so powerfully advocated its diligent use by individuals, and its careful following by communities and nations.



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AT THE GRAVE OF A GREAT AMERICAN.

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What Life Membership Means

By S. M. Zwemer, D.D., L.D.

As recorded in the report of the Annual Meeting, Dr. Zwemer was one of those elected to Honorary Life Membership. This contribution is one result

THERE are various kinds of union and of unity in the world. A structure may have unity where material is brought together and by mechanical device and architectural skill rises into a monument that defies the tooth of time, such as the great pyramids of Egypt. Chemical union produces results that are almost creative in their effect. Organic union is always a proof of life and vitality. "I think that I shall never see a poem lovely as a tree." As we rise in the school of life, this organic unity becomes more spiritual and less material. "I am the vine, and ye are the branches." "Christ is the head of the body; the church, the fullness of him that filleth all and in all."

When we speak of life membership, therefore, in any organization which is vitally related to the church of Jesus Christ and its world program, we need to measure the implications and realize the responsibilities that lie back of such membership and such unity.

1. Surely a Life Membership in the American Bible Society cannot be merely formal or honorary. It must be a *live* membership and stand for active participation in the work of

the Society; intelligent appreciation of the plans and projects for the enlargement of that work, and daily intercession for its committees and Agencies.

2. A Life Membership also means a membership *for life.* There is no discharge in this war. The Word of God abideth forever, and the agencies that have been called into being to preach and distribute that Word must abide so long as men need the "water of life" on their desert journeys, and the manna that came down from heaven. Until the Mighty Angel of the Apocalypse declares that "time shall be no more," the work of distributing the Word of God must go on. Even in old age one cannot discharge the obligations of membership in the Bible Society. Does not the Psalmist tell us, "Let the saints exult in glory; let them sing for joy upon their beds; let the high praises of God be in their mouth, and a two-edged sword in their hand." The Book will never seem so precious or so powerful as when we are passing through the valley of the shadow. The best legacy we can leave behind is to make the Bible available to all who follow after.

3. A Life Membership, also, naturally means a *membership* for life, that is, a consciousness of vital relationship to all those who prize the Bible as the supreme possession of the church. What a goodly fellowship it is, ever growing larger and ever including a broader circle. What a privilege and what an honor it is to be associated with those who love God's law. The Bible is the only hope of the world today. In the midst of all the present unrest, social and political, facing the storm and the night of revolt against God, and revolution against the Christ, we cry with the Psalmist. "I have declared my ways, and thou heardest me: teach me thy statutes. Make me to understand the way of thy precepts: so shall I talk of thy wondrous work."

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Notes and Comments

OUR heartiest congratulations are extended to our friends of the British and Foreign Bible Society at the completion of a doubly successful year. The issues were 8,679,384 volumes, this being 90,000 more than the year before. The receipts were £366,912, which left a balance of a little over £6,000 above the expenses, to be carried forward into the new year. May it be one of large opportunity, generous support, and great service. Reports of their annual meeting on May 2d tell of a large audience gathered to hear notable speakers, among them being the Rev. Joel Waiz Lall, a distinguished Christian and scholar of India; and Gypsy Smith.

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In this connection we extend our cordial greetings and best wishes to Canon C. H. K. Boughton, M.A., B. D., who entered on his important duties as one of the two principal secretaries of the British and Foreign Bible Society early in the year. He brings to the post a record of high scholarship in student days at Oxford, experience as vice-principal of Ripon Hall, Oxford, and later as principal of Ripon Clergy College, and service in various diocesan offices, being honorary canon of Bradford and vicar of Calverley, Leeds, at the time of his appointment to succeed the Rev. S. Nowell-Rostron on the staff of the British and Foreign Bible Society.

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WITH many on both sides of the ocean we join in regret that the beautiful and stimulating articles from the Rev. T. H. Darlow will cease to appear in the monthly publications of the British and Foreign Bible Society. We also sympathize with the British and Foreign Bible Society on his retirement as literary superintendent. During a quarter of a century his articles for both adults and juniors have been an inspiration and "an unfailing granary of seed thoughts" for the former, and charming to the latter; while that Society's more substantial Annual Reports have been of marked literary grace and originality.

We can only wish his successor, the Rev. E. W. Smith, the satisfaction of similar service and appreciation.

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Extensive publicity has been given in the daily press to the Annual Meeting, held at Oyster Bay, and to the letter of President Harding which appears elsewhere in these columns. As an example, the Burlington, Vt., *Free Press,* under the title "The Book of Books," says in its editorial columns:

"In these days of great materialism, it is as reassuring as it is gratifying to see the President of the United States praising the Bible as a force for civilization." After referring to the meeting and quoting from the President's letter, the editorial closes with the words: "This tribute by President Harding should be made familiar to all the school children of America. Men grown old in indifferent cynicism may not change their attitude, but if we teach the children religious truth, the Christian

America of the future will be 'builded on a rock'."

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APROPOS of the special features of our recent Annual Meeting, an incident at the Annual Meeting of May, 1839, is pertinent. The then governor of the state of New York, the Hon. William H. Seward, later Secretary of State under President Lincoln, was among those present, and the record is:

Governor Seward, in supporting this motion, made the pertinent remark that he knew not how long a republican government could flourish among the people who had not the Bible. The experiment had never been tried; but this he did know: that the existing government of the United States could never have had existence but for the Bible; and further, he did in his conscience believe that "if at every decade of years a copy of the Bible should be found in every family of the land, its republican institutions would be perpetuated."

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THIS bit of history comes from the pen of Wallace McGeorge, M.D., an old friend and donor:

The donations I make are small compared with others, but I turn them in to our loved Society. I never lose my interest in the work and never forget that, way back in 1857, while an apprentice, I set up the type for the Book of Genesis—new nonpareil type—for the Bible in sheep you used to furnish for 25 cents. I never shall forget Dr. Holdich (1849-1878) and Mr. M'Neill (1853-1861), who were Secretaries then. The Corresponding Secretary, Dr. Brigham (1828-1862), was older than either of them, and he was a worse writer than I. His manuscript was about as bad as Horace Greeley's.

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FROM time to time we receive evidence of the great value of the auxiliary system in developing a body of people who loved the Bible Society and gave personal service in raising money for its support and in distributing the Scriptures. It was generally true of these people, that they were Life Members; and it was an almost universal practice to make members of their families Life Members also, thus putting a "time lock" on their children, and even their children's children, in the interest of the American Bible Society. This "family" interest in the Society is illustrated by a gift just received.

In 1873, the Rev. George M. Tuthill, a Congregational minister, was the district superintendent of the Society's work in Michigan and Wisconsin. Later the title was changed to "State Agent." He served faithfully in this relationship until 1883, dying in the service of the Society. His son, Frank H. Tuthill, was made a Life Director many years ago, and continues his father's interest in Bible work. Mr. Tuthill has just made us a substantial gift, in loving remembrance of his father's interest and labors for the Bible Society, thus perpetuating the Tuthill family's participation in world-Bible work through the unfolding centuries.

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The *American Lutheran* for February was a special Bible number. Most of its pages were devoted to articles on the Bible, its study and circulation. We note that five of its illustrations depict the work of the American Bible Society, and another gives a picture of the Bible House on Astor Place.

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WIDE publicity and well-merited tributes were accorded the founders of the Volunteers of America, General and Mrs. Ballington Booth, on the twenty-seventh anniversary of that organization in May. Very special mention was made of the invaluable and indefatigable work in prisons, particularly by Mrs. Booth. In the *New York Times* we note that she told of "the early days when she and the General occupied a tiny little office down in the Bible House, where they had no furniture and only a tea chest for a desk" at the beginning. The Bible House, during its seventy years, has harbored the beginning of many noble enterprises.

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WORD comes to us that the Bible exhibit at the New York Public Library, an account of which we published in our March RECORD, is to be continued through the summer. The registration of visitors has passed beyond 150,000. It was opened in January, with the expectation that it would continue for two months; but the interest evinced has already taken it over five months, with an average attendance not far from a thousand a day.

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PROFESSOR WM. LYON PHELPS, in the June number of *Scribner's*, among his delightful comments on many topics in his department, "As I Like It," has this paragraph:

In these pages I praised the publishers of Augustus Thomas's autobiography for making it a light book, easy to hold. Just after reading my compliment, Professor F. W. C. Meyer, of Rochester, received a German folio Bible printed in 1672, weighing twenty-five pounds, and the title-page bore this comforting legend, which I translate: "Now, however, through the grace of God, we have for the first time printed this book in comfortable and readable shape." The old Bible readers were a hardy race.

• •

OUR Treasurer's department is specially interested in the following paragraph from a periodical report of the Belgian Gospel Mission. We take it the story emanates from Mr. Ralph C. Norton, the head of that mission.

In a certain Bible of which we know, the tenth verse of Psalm 84 reads a little differently than it

does, for instance, in *your* Bible. It reads: "I had rather be a . . ." but over the word "doorkeeper" there has been written in ink, "bookkeeper"; and then it continues, " in the house of the Lord, than to dwell in the tents of iniquity." The owner of that Bible had said to a group of friends, that she enjoyed all the activities of the business life she was following, save the accounting; that she would never do again. A short time later she consecrated her life to God and was promptly led into a secretaryship in an extensive Christian work, where she was at once given bookkeeping with the duties assigned her. Having promised the Lord she would do anything and all things he might require of her, she could not refuse this. For him she undertook it, and found that even this dreaded service became wondrously happy. With thanksgiving she wrote in her Bible this testimony, "I would rather be a BOOKKEEPER in the house of the Lord than anything else."

• •

RECENTLY one of the colporteurs of the Maryland Bible Society, distributing Bibles to the boats docked in the harbor of Baltimore, met Mayor Broening on board one of them, and stated his mission to the boat. The mayor was much pleased to learn that this faithful colporteur was engaged in distributing one hundred Bibles to various boats at the front of Light Street.

On May 11th a committee visited the Bible depository of the Maryland Bible Society at 9 East Franklin Street, to purchase a beautiful leather-bound Bible, which is to be used in the inaugural ceremony of Mayor-elect Howard W. Jackson as he takes the oath of office. It is always gratifying to observe public officials taking an interest in the Bible and in the cause of Bible distribution.

• •

THE Douay version of the Bible (the Catholic version), according to the Boston *Transcript,* sells to the amount of $40,000 a year, and sales for the Catholic prayer book amount to $2,500,000 a year.

• •

THIS clipping has come to us, unlabeled: "The opening editorial in a recent number of the *Presbyterian* calls attention to the 'remarkable conversions' of three well-known men, 'by the simple reading of the Bible.' They are Mr. Channing Pollock, author of that remarkable play, "The Fool"; Fred Stone, a popular actor; and Giovanni Papini, an eminent Italian poet and novelist. Many times in the past such conversions have occurred. These present-day events rebuke the fears of the timid."

• •

THE friends of the blind, and many of the blind themselves, deeply mourn the sudden death of Miss Susan B. Merwin on May 6, 1923. As secretary and executive officer of the American Printing House for the Blind, she rendered very valuable and wide service to those thus handicapped. She took keen interest in the preparation of plates for our embossed Scriptures. She was also superintendent of the Kentucky School for the Blind. We join in the tribute which the trustees of the former institution paid in published resolutions, closing with the sentence:

> She will be greatly missed by those who knew her best and saw her most in her daily work, and by those who collaborated with her officially; but far more than by any other will she be missed by the blind to whom she sacredly devoted her life.

• •

The May issue of *Signs of the Times* contains a striking article on the terrible evil of "dope." Among the illustrations of the article is a Bible, with this description:

> Nothing is too sacred to escape being used by either peddlers or addicts of drugs, if it will enable them to conceal their dope or hypodermic needle. Here is a Bible employed as a camouflage; the pages have been cut out, and the apparatus of a dope fiend inserted.

MR. CHARLES ARTHUR JONES, *in* The King's *Business,* has presented a suggestive selection of Scripture verses, each expressing the thought in a line of the hymn "Rock of Ages." It may be well used in a prayer meeting. Mr. Jones' references are given below:

Rock of ages, cleft for me.—*Psalm* 62:5-8.
Let me hide myself in thee;—*Ex.* 33:22.
Let the water and the blood—*I John* 5:6.
From thy riven side which flowed.—*John* 19:34.
Be of sin the double cure—*II Kings* 2:9, 10.
Cleanse me from its guilt and power.—*Isa.* 1:18.
Not the labor of my hands.—*John* 5:30 (1st clause).
Can fulfill the law's demands—*Matt.* 5:17, 18.
Could my zeal no respite know,—*Psalm* 69:6 (1st clause).
Could my tears forever flow,—*Psalm* 6:6.
All for sin could not atone,—*Heb.* 10:5, 6.
Thou must save, and thou alone,—*Heb.* 10:8-10.
Nothing in my hand I bring.—*Luke* 7:42.
Simply to thy cross I cling.—*Gal.* 6:14.
Naked, come to thee for dress.—*Rom.* 13:14 (1st clause)
Helpless, look to thee for grace.—*Phil.* 4:13.
Foul, I to the fountain fly,—*Psalm* 51:7.
Wash me, Savior, or I die.—*John* 13:8 (2d clause).
While I draw this fleeting breath,—*Psalm* 103:15, 16.
When my eyelids close in death,—*Eccl.* 12:3-7.
When I soar to worlds unknown,—*John* 14:2, 3,
See thee on thy judgment throne.—*Matt.* 25:31.
Rock of ages cleft for me,—*I Cor.* 10:4 (3rd clause).
Let me hide myself in thee.—*Psalm* 17:8.

THE *Record of Christian Work* for March published the sermon of the Rev. Charles L. Goodell, D.D., on "The Greatest Story in the World," delivered at the anniversary of the New York Bible Society in 1922. It makes good reading.

"A People-making Book" is the striking title of a fine article by Bishop Warren A. Candler, which appeared in the April issue of the *Arkansas Methodist.*



OFFICERS AND MEMBERS OF THE AMERICAN BIBLE SOCIE

Upper Row (left to right): Roscoe C. E. Brown, Orrin R. Judd, Rev. John A. Marquis, Rev. George H. Spencer, H
T. Allis, Alexander S. Lyman, Ellwood M. Rabenold, Arth

Lower Row (left to right): Rev. William I. Haven, G. S. Mackenzie, Rev. Gilbert Darlington, J. Marshall Stuart,
Mrs. Finley J. Shepard, Dr. Silas F. Hallock, Miss Ellen McLean, Mrs. West Roosevelt, Mrs. Theodore Westo



F MRS. ROOSEVELT AT SAGAMORE HILL, MAY 10TH, 1923

ık A. Horne, Rev. J. L. McLaughlin, Arlando Marine, William H. Spencer, Rev. James Parker, Professor Oswald enry W. Sackett, Logan C. Murray, Henry Wade Rogers.

, James Wood, Rev. R. S. Inglis, Churchill H. Cutting, Mrs. Theodore Roosevelt, Rev. George E. Talmage, Borden, Mrs. George E. Talmage, Rev. Lewis B. Chamberlain, Frank H. Mann, Joseph S. Auerbach.

The Universal Mandarin Colloquial Bible

By Rev. Chauncey Goodrich, D. D.

Dr. Goodrich, one of the outstanding American missionary veterans in China, is a recognized authority

THIS spring of 1922, in Peking and Shanghai, there were some notable gatherings of persons coming from almost every whither and speaking many languages, yet, in all these meetings, using but two tongues—the one, our own almost world-wide English; the other, the Universal Mandarin Colloquial, the latter scarcely yet a quarter of a century old. Whence came this new tongue, suddenly emerging into the light?

Slightly more than three decades ago—(1890)—there was a memorable conference in Shanghai, and the one *living* question, filling many hearts, was: "Is it possible, out of all the conglomerate of Mandarin filling most of this continental land, to construct a *new* language which might rightly be called *The Universal* Mandarin Colloquial of China?" Some of us had made long journeys in many directions, everywhere, with our own peculiar Mandarin, preaching the Good Tidings. And our hearts were crying out, Oh! if we might give China the Book from heaven in one language, which should go to well-nigh the whole of this great republic, with its healing, life-giving message! Would it be too great a venture of faith?

It was this venture which we made at that convention. A Mandarin-speaking committee of five, each with his own pundit and speaking his own dialect, was chosen, while each pair was separated from all the rest by a considerable distance, that we might represent the difference in language among us.

Where now, if anywhere, did such a universal language exist? Dr. Mateer, our first chairman, thought Shantung was the fountain-head of Mandarin. Was it not the home of the great sage? And Confucius was a word-master. Perhaps, however, Peking was rather the centre of Mandarin. Officers of the government were called Mandarins, and they were supposed to learn the language sometimes called Pekingese. Also, in many large cities, as Sianfu, there were colonies of Manchus living by themselves, and speaking pure Pekingese. Still, all over the North, East, West, and Southwest, various shades of the same language were spoken. And the final result of our work was such a mingling of them all as to make one tongue.

Our labor the first few years, counting the learning to work together, the difficulty in understanding one another, the long and sometimes trying discussions, the translation of difficult phrases, and the finding of words in our Bible that did not seem to exist in one or two of the dialects—all combined to render the early years often a work of travail. But we held to our task, as it trailed along through a score of years. Finally, the three great Bible Societies took us up, and carried us through, for eight years paying our salaries, hiring our teachers, renting our houses, furnishing us Commentaries, everything we needed, till the work was complete. What a joy, at last, to give our whole time and strength to the work for eight years, and to find it possible to translate the entire Bible into a Universal Mandarin Colloquial! a language spoken by three hundred million people, and sought for and studied by a little sprinkling from the millions left in the southeast corner of China.

The longer we worked, the closer we came together. *We were always united in our faith in the Bible, the faith of our childhood;* and when the work seemed to be done, we must needs look it over once and again, giving it a last loving criticism. How many weeks and months we gave to some books, like the Psalms, Proverbs, Job, Isaiah, and other wonderful records!

And did we fail in not incorporating into the text some of the incoming Japanese expressions though of Chinese origin which had not yet become a part of the familiar speech of the people? I do not know. Other things being equal, we preferred pure Chinese easily understood, for we earnestly sought a translation for the common people. We were fortunate in having some rare teachers. In the final settlement of the text they were invaluable.

Our work is by no means perfect. But we did our best; and now we rejoice that the Bible is printed, in four editions in this new and wonderful language, and is being carried far and near, millions yearly, with its message of love and life.

The Noblest Monument of English Prose

By Prof. J. L. Lowes.

An eloquent tribute to the American Standard Revised Version of the Bible by ex-Senator Albert J. Beveridge was printed in the February RECORD. *We take pleasure in reprinting from the Harvard Alumni Bulletin, in this and successive issues, a tribute to the Authorized Version. It was originally delivered in Sanders Theater, Harvard, as the first of a series of lectures in aid of the endowment fund for Radcliffe College.*

I HAVE intentionally left out of my title the name of the monument to which the descriptive phrase applies; and I have done so because I wished to leave no question of the one and only aspect of a rich and complex subject which I mean to treat. For the monument of English prose to be considered is the King James version of the Bible. Of its unique significance in the field of English letters there can be no doubt. Its phraseology has become part and parcel of our common tongue—bone of its bone and flesh of its flesh. Its rhythms and cadences, its turns of speech, its familiar imagery, its very words, are woven into the texture of our literature, prose and poetry alike. Yet it is of the Orient, we of the West; it is a translation, not an original; and it has reached us by way, not of one language only, but of three. What is it, then, in this translation, which has made it a factor of such power in the development of our speech? What are the qualities which have stamped indelibly its very phraseology upon the literary masterpieces of three hundred years? What, in particular, is the nature of the long evolution through which the noble vehicle of a great and deeply significant literature clothed itself at last in English words. Those, and those alone, are the questions which I shall try in part to answer.

Consider for a moment (to deal with the obvious first) your own familiar, everyday speech—the apt and telling turns of expression, the phrases of homely vigor or happy pregnancy which have become a part of our linguistic stock in trade. "Highways and hedges," "hip and thigh," "arose as one man," "lick the dust," "a thorn in the flesh," "a broken reed," "the root of all evil," "the nether millstone," "the sweat of his brow," "heap coals of fire," "a soft answer," "a word in season," "weighed and found wanting," "we are the people"—that is a list of Biblical phrases cited in a recent volume, and most of you could double it or treble it at will. The English of the Bible has a pithiness and raciness, a homely tang, a terse sententiousness, an idiomatic flavor which comes home to men's business and bosoms. And among the qualities which a saturation in the Bible has always lent to English style, is a happiness of incidental phrase and a swift tellingness of diction, which only a similar saturation in Shakespeare can approach in its effectiveness.

But the influence of the English of the Bible is deeper and far more pervasive than that. And it is another aspect of this influence of which I wish particularly to speak. For the Biblical style is characterized not merely by homely vigor and pithiness of phrase, but also by a singular nobility of diction and by a rhythmic quality which is, I think, unrivalled in its beauty. And I know no better way of reaching an understanding of the unique position which the King James version of the Bible occupies as a monument of prose, than an attempt to reach the secret of its diction and its rhythms. And that, with no pretense of completeness, is what I mean to do.

It is not too much to say, I think, that the language of the English Bible owes its distinctive qualities, and that perhaps in no unequal measure, on the one hand to the vast desert spaces and wide skies of the hither Orient, and on the other to the open seas and rock-bound coasts of England. Nor do I mean that in the least as a mere figure of speech. For at the beginning of the long chain of development which makes the very language of the English Bible what it is, are the men who, beside the rivers of Babylon and Egypt, or among the hills and pasture lands of Israel and Judah, or in the wide stillness of Arabia, brooded and wondered and dreamed, and left a language simple and sensuous and steeped in the picturesque imagery of what they saw and felt. At the end of this same chain of causes are the theaters of Shakespeare's London and the ships of the Elizabethan voyagers—of men whose language was as virile and as vivid as their lives. And between are the seventy at Alexandria and Jerome in his desert—Greece and Rome between Mesopotamia and England. How did the elements fuse?

Once more let me repeat: we are concerned with a *translation.* Now there are certain things which are notoriously untranslatable.

> Not poppy nor mandragora,
> Nor all the drowsy simps of the world
> Shall ever medicine thee to that sweet sleep
> Which thou owedest yesterday.

Some of you will recall a striking passage in which Dr. Furness takes those lines and

points out, word by word, the utter impossibility of reproducing their distinctive music or their subtle connotations in any other language without irreparable loss. The very essence of a piece of literature—its breath and finer spirit—is apt to evaporate in the passage from one language to another, so intimate is the union between the nicer shades of thought and feeling and the delicate, evanescent associations of words. But now we reach the first element in our analysis. For Hebrew was a supremely translatable tongue; and it was so, in large degree, because of certain qualities of its vocabulary which concern us closely here.

I spoke a moment ago—borrowing the words from Milton's famous phrase about poetry—of the Hebrew vocabulary as "simple and sensuous." Let me be a little more explicit, and turn first to English for what my pedagogical friends would call an "apperceptive basis." Everybody knows that most of the words we use today to express intellectual, emotional, spiritual concepts, had originally physical significance. "Wrong," for example, primarily implied something twisted; "implied" itself involves the idea of something folded within another thing—as "involve" (to use what chance supplies!) rests on the concept of something rolled or wrapped about. "Concept" itself, so considered, goes back to the notion of seizing or grasping; to "consider," in turn, was at first to gaze attentively upon the stars; "attentively," again, rests ultimately upon the idea of physical stretching—and so one might go on *ad libitum.* But with us these vivid physical implications of the words we use have all become attenuated: they have faded out. We no longer are conscious of their primitive, more concrete meaning; we should be not a little checked and disconcerted in our thinking, if we were. In Hebrew, on the other hand, the vocabulary was consciously pictorial and concrete in its character. That which distinguishes the Semitic languages from the Aryan, says Renan, is the fact that "this primitive union of sensation and idea persists,—so that in each word one still hears the echo of the primitive sensations which determined the choice of the first makers of the language." The writers of the Old Testament—and, to a less degree, those of the New as well—thought and felt and spoke in images—in a vocabulary compact of nearly all the physical sensations that flesh is heir to. "Paul's words," said Luther, "are alive; they have hands and feet; if you cut them, they bleed." He might have said that, with no less fitness, of the Hebrew words.

Now, this characteristic of the Hebrew vocabulary carries certain consequences which are pertinent to this discussion. In the first place, it gave to the diction of Hebrew literature an incomparable vividness. There is a famous passage in "Diana of the Crossways," in which Meredith speaks of the art of description: "The art of the pen," he says, "is to rouse the inward vision, instead of laboring with a drop-scene brush, as if it were to the eye; because our flying minds cannot contain a protracted description. That is why the poets, *who spring imagination with a word or phrase,* paint lasting pictures." Well, to a degree unapproached, perhaps, unless it be in Shakespeare or in Dante, the Hebrew writers "spring imagination with a word or phrase." Their very words carry out Browning's curt injunction: "Do the thing shall breed the thought." Instead of merely naming an emotion, they reproduce the physical sensation that attends it—the surging of blood to the face, the tingling of the nerves, the rising of the hair, the palsy of the tongue, the quickening of the breath.

"O God, thou art my God. . . . *my soul thirsteth* for thee, *my flesh longeth* for thee, in a dry and thirsty land where no water is"; "As the hart panteth after the water brooks, so *panteth* my soul after thee"; "Yet a little sleep, a little slumber, a little *folding of the hands* to sleep"; "As a door *turneth upon his hinges,* so doth the slothful upon his bed"; "Thou makest us a by-word among the heathen, *a shaking of the head* among the people"; "We walk in darkness, *we grope for the wall* like the blind"; "I am weary of my crying, *my throat is dried; mine eyes fail* while I wait for my God."

It would be easy to read such passages for the rest of the hour; those are enough to show to what degree the Biblical vocabulary is compact of the primal stuff of our common humanity—of its universal emotional, sensory experiences. The meaning of Hebrew words is "carried"—in Wordsworth's phrase—"alive into the heart."

Moreover, this same simple and sensuous quality shows itself in another way—in the inexpugnable racial tendency of the Hebrew mind to express not only emotions, but ideas, in apt and telling imagery. Poet and prophet and chronicler alike thought as well as felt in terms of what they had heard, what they had seen with their eyes, what they had looked upon and their hands handled. The large and simple and permanent objects and elements of life—the eternal hills, the treasures of the snow, rain coming down upon mown grass, winds and all weathers, the rock in the desert, still waters in pasture lands and the sea that roars and is troubled, sleep and the fleetingness of dreams—all the perennial, elemental processes of nature, all the changing yet abiding

physiognomy of earth and sky, were charged to their brooding eye with spiritual significance, and woven into the very texture of their speech.

"And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land"; "Thy righteousness is like the mountains of God; thy judgments are a great deep"; "He shall come down like rain upon the mown grass; as showers that water the earth"; "Thou carriest them away as with a flood; they are as a sleep"; "As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image"; "Surely I have stilled and quieted my soul; like a weaned child with his mother, my soul is with me like a weaned child"; "Who shut the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddlingband for it"; "Hast thou given the horse strength? hast thou clothed his neck with thunder?" "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more."

Utter simplicity, limpid clearness, the vividness of direct, authentic vision—these are the salient qualities of the diction of the men who wrote the Bible.

Now let me return to what was said a few moments ago. The Hebrew of the Old Testament (and to a less degree the Greek of the New) is supremely translatable; and it *is* so largely because of just these salient characteristics of its diction—its simplicity, its clarity, its directness, and its universal and immediate appeal. And that brings us to another aspect of the subject. For it is the translation into English with which we have to do. And as regards possession of these same qualities, the English vocabulary, as it happens, can meet the Hebrew upon equal terms.

There are in the English vocabulary, as everybody knows, two chief elements—the one native, the other complexly foreign. And it is the fusion of these two which constitutes the unrivalled flexibility and variety of our speech. To its native, Saxon element it owes a homely vigor, a forthrightness and vividness and concreteness, an emotional appeal, in which it matches the Hebrew itself. To its foreign element—chiefly the Latin component, which will concern us in a moment—is due, among other things, a sonorousness, a stateliness, a richness



THEODORE ROOSEVELT DELIVERING AN ADDRESS ON "THE BIBLE AND THE LIFE OF THE PEOPLE"
in the Greek Theater of the University of California, at Berkeley, California, in recognition of the Tercentenary of the King James Version of the Bible in 1911. Only a part of the seated audience is shown, and other thousands were standing on the hillside outside the theater.

of music, a capacity for delicate discrimination which makes it an instrument of almost endlessly varied stops. Now one element is predominant, now the other; more frequently there is an intimate fusion of the two. Every page of English literature, whether prose or poetry, illustrates the possibilities of infinite variety inherent in this fundamental character of English diction; but it is its bearing in the translation of the Bible which concerns us now, and to that I pass at once.

For reasons too complex and far-reaching for discussion here, the language at the period during which the Bible was being translated into English was in its most plastic stage. It was a time of intense living, of incomparable zest in life. England was literally, in Milton's words, "a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks." Without being too crassly figurative, one may put the thing in Biblical phrase: "The winter was past, the rain was over and gone, and the time of the singing of birds had come." This is no place to linger on the glory of those spacious days. The one thing which I wish to emphasize is this: with the new quickening of every phase of life, the language itself kept even pace. There was a fresh consciousness of its possibilities, a sovereign and masterful exploitation of its hitherto undreamed resources. For the Elizabethans dealt with their speech as they dealt with life —with an adventurous zest in exacting from it all it had to give. "The lady shall speak her mind freely, or the blank verse shall halt for't," says Hamlet to the players—and to say its mind freely, to the top of its bent, this particular period proposed; and if the language cabined, cribbed, confined it—why, then, the language must expand! And expand it did, with palpable growing pains now and then, but with an ultimate gain in freshness, in vividness, in raciness, in flexibility which it has never wholly lost. And so far as their medium was concerned, the King James translators fell upon lucky days.

They had at their disposal, then, on its Saxon side, a vocabulary scarcely less concrete and vivid than that of the Hebrew itself. Let me read a paragraph from a book printed a hundred years before Shakespeare began to write, but widely read in Shakespeare's day—Malory's *Morte D'Arthur:*

And as the king lay in his cabin in the ship, he fell in a slumbering, and dreamed a marvelous dream: him seemed that a dreadful dragon did drown much of his people, and he came flying out of the west, and his head was enamelled with azure, and his shoulders shone as gold, his belly like mails of a marvellous hue, his tail full of tatters, his feet full of fine sable, and his claws like fine gold; and an hideous flame of fire flew out of his mouth, like as the land and water had flamed all of fire. After him seemed there came out of the orient a grimly boar all black in a cloud, and his paws as big as a post; he was rugged looking roughly, he was the foulest beast that ever man saw, he roared and romed so hideously that it were marvel to hear. Then the dreadful dragon advanced him, and came in the wind like a falcon, giving great strokes on the boar, and the boar hit him again with his grisly tusks that his breast was all bloody, and that the hot blood made all the sea red of his blood. Then the dragon flew away all on an height, and came down with such a swough, and smote the boar on the ridge, which was ten foot large from the head to the tail, and smote the boar all to powder, both flesh and bones, that it flittered all abroad on the sea.

There is no lack in that diction of vigor of concreteness, of picturing power! And when the translators of the Bible came to their task, they found a medium ready to their hand:

Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent. He asked water, and she gave him milk; she brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workmen's hammer: and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.

Or take another passage from Malory, and one from the Bible again.

Ah, Launcelot, he said, thou were head of all Christian knights; and now I dare say, said Sir Ector, thou Sir Launcelot, there thou liest, that thou were never matched of earthly knights' hand; and thou were the courtiest knight that ever bare shield; and thou were the truest friend to thy lover that ever bestrode horse; and thou were the truest lover of a sinful man that ever loved woman; and thou were the kindest man that ever strake with sword; and thou were the goodliest person that ever came among press of knights; and thou was the meekest man and the gentlest that ever ate in hall among ladies; and thou were the sternest knight to thy mortal foe that ever put spear in the rest.

Now hear the other:

The beauty of Israel is slain upon thy high places: how are the mighty fallen! From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided; they were swifter than eagles, they were stronger than lions. . . .How are the mighty fallen in the midst of battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished.

There is in the translation from the Hebrew a majestic rhythm, of which I shall speak later, and which the prose of Malory lacks; but the two agree in the simplicity and the directness of their diction. And those qualities of the native element of English have met and merged

with similar, often identical, qualities of the original. For no less than the Hebrew, the native English is the language of the eye, the hand, the heart, and one of the supreme merits of the Jacobean translators is their sense of that fundamental fact. Let me read three other brief passages to make still clearer what I mean:

Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me.—Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death. . . . Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned. —And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.

There are no nobler passages in English prose. And out of the one hundred and forty-four words that I have just read, only ten are not of native origin. And the far-reaching and pervasive influence of the King James version of the Bible upon English style is very largely due to this happy coincidence of qualities in two languages in other respects as far apart as the East is from the West.

(*To be continued*)

BIBLE SOCIETY RECORD

EDITORS . . . *The Secretaries*

NEW YORK, JULY, 1923

MAY MEETING OF THE BOARD

The first stated meeting of the one hundred and eighth year was held at the Bible House on Thursday, May 3, 1923, at 3:30 o'clock p. m., Vice-President E. Francis Hyde in the chair.

Devotional exercises were conducted by General Secretary Haven, who read a portion of the one hundred and nineteenth Psalm, beginning with the thirty-third verse, after which he offered prayer.

The minutes of the twelfth stated meeting of the one hundred and seventh year were presented and approved.

The Annual Report of the Board of Managers for the year ending December 31, 1922, as approved by the Committee on Anniversaries, was presented, and on motion, received and read by title with explanatory remarks by General Secretary Haven. On motion, it was adopted for presentation to the Annual Meeting.

The minutes of the standing committees were presented and approved.

On recommendation of the Committee on Ways and Means, it was

Resolved, That the third Sunday before Christmas, or either adjacent Sunday, be adopted as Bible Sunday.

The Treasurer reported that the Committee on Discontinuing Manufacturing had decided that the Bindery should be discontinued beginning July 1, with such minor retentions as would facilitate the change to manufacturing by outside firms.

The Secretaries reported the following consignments to the Society's Foreign Agencies during the month of April: Brazil, 6,510 volumes, valued at $1550.70; Caribbean, 30,516 volumes, valued at $3074.12; China, 2,000 volumes, valued at $27.60; Japan, 3,350 volumes, valued at $1296.58; Mexico, 15,075 volumes, valued at $319.26; Philippines, 10,000 volumes, valued at $106.27; West Indies, 10,584 volumes, valued at $430.32; total volumes, 78,035; total value, $6804.85.

The issues from the Bible House during the month of April, 1923, were 451,540 volumes.

The meeting was adjourned.

THE ONE HUNDRED AND SEVENTH ANNUAL MEETING

The One Hundred and Seventh Annual Meeting of the American Bible Society was held on Thursday, May 10, 1923, the morning session at the Bible House beginning at 11:00 o'clock, and the afternoon session at Sagamore Hill, Oyster Bay, beginning at 3:45 o'clock.

President Emeritus James Wood occupied the chair at the morning session, and President Churchill H. Cutting at the afternoon session. Among others present at either or both sessions were: Vice-Presidents G. S. Mackenzie, Mrs. Finley J. Shepard, E. Francis Hyde, William Phillips Hall, Henry Wade Rogers, and Frank A. Horne; Managers Arlando Marine, William H. Spencer, J. Marshall Stuart, Mornay Williams, Orrin R. Judd, Logan C. Murray, Mrs. Theodore Weston, Mrs. William Borden, Charles F. Darlington, Silas F. Hallock, Joseph S. Auerbach, Roscoe C. E. Brown, Arthur L. Brown, Miss Ellen McLean, Henry W. Sackett, Alexander S. Lyman and Daniel Burke; Ministerial Members, Rev. Drs. J. B. Remensnyder, R. S. Inglis, J. A. Marquis, James Parker, and Professor Oswald T. Allis; Gen. Secs. Haven and Mann, Treas. Darlington, Rec. Sec. Chamberlain, and Asst. Sec. McLaughlin; and the Rev. George H. Spencer, corresponding secretary of the Massachusetts

Bible Society.

Opening devotional exercises were conducted by Mr. Mornay Williams.

The report of the Board for the year ending December 31, 1922, was presented by General Secretary Haven.

On motion of Mornay Williams, it was

Resolved, That the report which has just been read be printed and circulated under the direction of the Board of Managers.

The Recording Secretary reported the names of the members of the Board of Managers who this year completed the term for which they were elected.

In view of the vacancies reported in the Board of Managers, a committee consisting of William Phillips Hall, E. Francis Hyde, and the Rev. G. H. Spencer was appointed by the President to nominate suitable persons to fill the vacancies.

Treasurer Gilbert Darlington presented the Treasurer's report of receipts and expenditures for the year 1922.

On motion of William H. Spencer, it was

Resolved, That the financial report just read be accepted and printed in the Annual Report.

On motion of Mornay Williams, it was

Resolved, That when the Society adjourns, it do so to meet on the second Thursday in May, 1924.

The committee appointed to nominate individuals to fill the places of the Managers whose terms of office had expired, reported the names of

George D. Beattys	James R. Joy
Arlando Marine	Silas F. Hallock, M. D.
Franklin S. Edmonds	Mrs. William Borden
William H. Klenke	Charles F. Darlington
	Arthur L. Brown

On motion of E. Francis Hyde, it was

Resolved, To accept the report of the Committee on Nominations, and to proceed to an election by ballot of members of the Board of Managers.

The President declared, as a result of the ballot, that the above nominees had been elected as members of the Board of Managers for the term 1923-1927.

On motion of Logan C. Murray, it was

Resolved, That the filling of any other vacancies in the Board of Managers be referred to the Board with power.

On motion of Professor Allis, it was

Resolved, That the Board of Managers as now constituted be directed to meet at the Bible House on the first Thursday in June for the purpose of organizing for the coming year, and for the transaction of such other business as may be presented.

On motion, recess was taken to reconvene in the afternoon at Sagamore Hill, Oyster Bay, on the invitation of Mrs. Theodore Roosevelt.

Afternoon Session

The Annual Meeting was reconvened at Sagamore Hill, Oyster Bay, at 3:45 p. m.

After a few remarks by President Cutting, President Emeritus James Wood was introduced and spoke particularly of the connection of President Roosevelt with the Bible Society.

General Secretary Haven then read messages and letters from President Harding, a Life Member of the Society, Secretary of State Charles E. Hughes, a Vice-President of the Society, and Gov. Gifford Pinchot, of Pennsylvania, expressing their regret at inability to be present.

On motion, a resolution of appreciation and thanks for the gracious courtesy of Mrs. Roosevelt was adopted unanimously.

Secretary Haven exhibited letters from the Patriarchs of three of the churches of the Near East expressing appreciation of the Scriptures presented by the American Bible Society; and the first copies of the Hispano-Americana New Testament recently published by the American Bible Society and the British and Foreign Bible Society after more than a decade of mutual labors in its preparation.

On motion, the seventeen persons named on page 103 were elected Honorary Life Members of the American Bible Society:

President Cutting made a few remarks and called on the Rev. John A. Marquis to close the meeting with prayer and benediction.

This having been done the meeting was declared adjourned.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to Gilbert Darlington, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of————.

If real estate is given, for the last three words above, "the sum of," substitute the words "the following property, to wit."

RECEIPTS IN APRIL, 1923

LEGACIES

Booth, Catharine S., late of Stratford, Conn.....	$ 1,368 24
Hunt, Margaret J., late of Dundee, Ill.	95 00
Little, Mary G., late of Lowell, Ind.	1,000 00
Mills, Phebe E., late of Bedford, N. Y.	1,000 00
Mills, Thena M., late of Bedford, N. Y.	350 50
Patterson, Dr. Amos, late of Centerville, Iowa..	245 93
	$ 4,059 67

LEGACIES AND GIFTS PERMANENT TRUSTS

Samuel Brewster Legacy...	$6,383 00
Yale, Jennie M. & Amelia D.	100 00
	$6,483 00

GIFTS SUBJECT TO LIFE INTEREST

Amount received during the month	$39,700 00

AUXILIARY SOCIETIES

	Rec'd on Donation	Credited on Acc't
Charleston, S. C....	$150 00	
First Welsh, Blue Earth Co., Minn....	75 00	41 98
Jefferson Co., N. Y...	25 00	
Judson and Vicinity, Welsh, Minn.	165 00	
Lancaster, S. C.		30 00
Long Island, N. Y...	50 00	1 65
Maryland		228 57
Middletown, Conn...	43 00	
Rome, Welsh, N. Y.		3 72
Utica and Vicinity, Welsh, N. Y.....	160 00	
York County, S. C....	50 00	
Alabama		$110 53
Kanawha Co., W. Va.		55
Livingston Co., N. Y.	1 00	
Massachusetts'		731 69
New Bedford, Mass...		8 73
New Hampshire ...		20 00
New York		570 39
St. Louis, Mo.....		336 14
		$2,083 95
On Donation Acc't....		719 00
		$2,802 95

HOME AGENCIES

Atlanta	$ 4,476 52
Central	2,034 47
Colored People U. S. A...	1,640 49
Eastern	4,507 44
Northwestern	4,102 27
Pacific	2,927 54
South Atlantic	2,000 00
Southwestern	1,954 92
Western	1,869 45
	$25,513 10

From Home Agencies and Included in Home Agencies' Receipts

Donations from Auxiliary Societies':	
Pennsylvania	$ 275 04
Milton, Pa.	144 20
Newville, Pa.	40 00
Church Collections.....	1,269 00
Individuals' Gifts	558 20

RETURNS FROM SCRIPTURES DONATED

Bailey, Rev. A. C.....	$0 89
Presbyterian Board of Publication and Sabbath School Work	21 69
	$22 58

RECAPITULATION

Legacies	$ 4,059 67
Legacies and Gifts as Permanent Trusts	6,483 00
Gifts Subject to Life Interest	39,700 00
Auxiliary Societies on Donation	719 00
Auxiliary Societies on Book Account	2,083 95
Home Agencies'	25,513 10
Returns from Scriptures Donated	22 58
	$78,581 30

MISCELLANEOUS

Annuity Invested	$510 54
Available Investments	100 00
Bible House Rentals.....	8,572 91
Bible Society Record.....	5 00
City Agency Manuf'g.....	653 50
Gifts from Churches.....	25,076 18
Gifts from Individuals...	6,366 96
Gifts for Distribution to the Blind—from Churches, $20 50; Individuals $72 35	92 85
Income Securities Payable Beneficiaries	186 83
Income Legacies and Gifts, Trust Funds'	477 22
Income from Available Investments	135 55
Maryland Bible Society for Bible House, Canal Zone	3,500 00
Sundries	286 38
Scriptures' to the Blind..	227 66
Transmission Abroad	110 00
The Trade	975 35
	$47,276 93
Total Cash Receipts.....	$125,858 23

JOURNAL ENTRIES

Liberty Bonds, etc., received during the month, par value, as Gifts Subject to Life Interest	$14,700 00

CASH STATEMENT FOR APRIL, 1923

RECEIPTS

Auxiliaries	$2,083 95
The Trade	975 35
Sales of Waste Materials City Agency (Mfg)	653 50
Bible House Rentals	8,572 91
Gifts from Auxiliaries	719 00
Legacies	4,059 67
Gifts from Churches	25,076 18
Gifts from Individuals	6,366 96
Returns from Scriptures Donated.....	22 58
Bible Society Record	5 00
Home Agencies	25,513 10
Trust Funds (Income).....	477 22
Interest on Available Funds	135 55
Investments Subject to Life Interest.....	186 83
Annuity Account	39,700 00
Annuity Account Invested.....	510 54
Available Investments	100 00
Gifts for Distribution to the Blind.....	92 85
Scriptures to the Blind.....	227 66
Transmission Abroad	110 00
Bankers Trust Co	6,483 00
Maryland B. S. for Bible House, Canal Zone	3,500 00
Sundries	286 38
	$ 125,858 23
Cash Balance from March 1923.....	65,095 28
	$ 190,953 51

DISBURSEMENTS

City Agency — Manufacturing Department —Materials, Wages, etc.....	$30,065 11 30,065 11
General Salaries and Expenses.....	4,535 21
Treasurer's Office—Salaries and Expenses..	1,724 41
Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.	15,387 28
Exchange Paid	12,711 23
Remittances to Home Agencies.....	10,850 73
Remittances to Foreign Agencies.....	2,803 96
Bible Society Record	40 56
Pensions	208 33
Income Payable to Beneficiaries.....	4,085 75
Diffusion of Information	1,382 51
Legacy Expenses	97 84
Library	17 36
Translation and Revision	444 77
Appeals	2,133 46
Income Available—Interest on Loans, etc.....	16 40
Miscellaneous Foreign	348 11
Plate Account	167 98
Church Budget Costs	1,018 73
Bankers Trust Co	22,902 04
Trade Account	52 19
Scriptures to the Blind	2 75
	$ 110,996 71
Cash Balance to May, 1923.....	79,956 80
	$ 190,953 51



Advertisement No. 3

The above advertisement is one of a new series of six which will appear from time to time on the back cover of the BIBLE SOCIETY RECORD and in various religious publications. You will be interested in this series which will be available later in booklet form.